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THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

TO SIN BY SILENCE

To sin by silence when we should protest
Makes cowards out of men. The human race
Has climbed on protest: Had no voice been raised
Against injustice, ignorance and lust,
The Inquisition yet would serve the law
And guillotines decide our least disputes.
The few who dare speak, and speak again,
To right the wrongs of many.

THE BLIGHT OF PAPALIST
EDUCATION
BENSON ON THE WAR-PATH

OCTOBER
1922

331 West 57th Street,
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THE CONVERTED CATHOLIC

An International Magazine

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331 W. 57th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical
Faith, the Enlightenment of Protestants to the Aims of the
Roman Hierarchy, and the Spiritual Well-being of All.*

(Founded 1863)

By the late Rev. James A. O'Connor (Sometime Priest of the Church
of Rome)

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THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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OCTOBER, 1922

No. 10

The subscription price of this magazine for Priests of all Catholic Communions, and for Ministers and Theological Students of all Protestant Denominations, is only One Dollar a Year.

American Protestants Give a Building to France

"On August 28, the building, 47 Rue Cliechy, Paris, which cost \$100,000 was handed over to the Federation of Protestant Churches in France by Rev. Dr. C. S. MacFarland," said a New York "Herald" despatch. Dr. MacFarland said the presentation represented the fulfillment of the dream of the American churches and would remain a symbol of union between the French and American Protestant Churches, which would be cemented next year at the tricentennial celebration of the Protestant Churches of New York.

Apparently the First Church of its Kind on Record

From "The Protestant Sentinel," Brisbane, Australia, we learn that on July 1, the foundation stone was laid of the first Protestant church in Australia (if not in the world) to be built by a former priest of Rome after a ministry of three years. It is located at Bondi, Sydney, N. S. W. The pastor is the Rev. John Enright, a former priest and a monk of the Passionist order, then known as Father Andrew, C. P. The pastor's wife was also brought up in the Roman Church. He is a minister of the Presbyterian denomination.

Wise French Municipalities

Two Municipal Councils in Brittany, those of L'Orient and Saint-Nazaire, have voted against the reopening of re-

ligious establishments formerly located in those towns. The Minister of the Interior forwarded the applications of religious congregations formerly located there to the Municipal Councils of these towns.

In L'Orient the Municipal Council cast a vote of 16 against and 8 in favor of the return of the religious, while two members of the Council refrained from voting. At Saint-Nazaire, where the request had been made by the Franciscans, the vote was 11 to 7 against it.

The Vatican and China

A Paris despatch to the New York "World," August 25, says: "The Vatican has established direct diplomatic relations with China despite the determined opposition of France. The Holy See has appointed Mgr. Celso Constantini, formerly Apostolic Administrator at Fiume, as "Apostolic Visitor" to China. In answer to French protests, the Vatican declares Mgr. Constantini goes only on a temporary mission. The French newspapers call upon the Government to watch carefully the Pope's envoy to make sure he does not establish direct relations with the Peking Government."

Proposed Monument to Columbus

The Brooklyn "Tablet," Sept. 7, says that an attempt is being made to interest all the American nations in a scheme to erect a tomb for Columbus, in San Domingo, the interior to be modeled after the interior of the Invalides in Paris, and the exterior to resemble Grant's Tomb in this city. Above the tomb itself it is proposed to erect a beacon tower 300 feet high showing a light to aid navigation.

Many Protestants will think that the present social, political and economic conditions in San Domingo form in themselves the best and most appropriate monument not only to the great Slave Trader himself, but to the system that he represented. The American people can never be too thankful that the Pilgrims were the very antithesis of Columbus on every possible point.

"THE CONVERTED CATHOLIC" RUBY ANNIVERSARY

On Saturday, Oct. 7, there was a meeting of the Board of Trustees of Christ's Mission, at which it was decided that as the issue of this magazine for January, 1923, will commence the fortieth volume, the Sunday nearest Jan. 1 should see the inauguration of a new Forward Movement not only to expand the circulation of THE CONVERTED CATHOLIC, but of the work of Christ's Mission itself. We are confident that we can safely count upon the active sympathy and practical assistance of every subscriber and every friend of the Mission in this effort.

So far as the subscribers and friends in the Metropolitan area and within a radius of fifteen miles are concerned, it is proposed to invite these to a meeting on Thursday, Dec. 14, at which detailed plans will be presented for consideration, with a view to launch a more or less completely formulated plan of campaign at the beginning of the new year. This plan includes the organization of what it is proposed to call the Congregation of Christ's Mission.

Among other items of definite action taken, the Editor was directed to invite Annual Subscriptions of Two Dollars from friends at a distance for the Central Fund of the Mission—all these Associate Members of the Congregation of Christ's Mission to receive THE CONVERTED CATHOLIC free.

As a beginning—or rather revival—of the former practice of combining the distribution of selected works with the enlargement of the subscribers' lists of the Mission, the Editor was authorized to offer as a premium for three new subscribers the sender's choice of five biographies of prominent leaders of Reformation days, the titles of which will be found on p. 309.

Mr. E. C. Miller, President of the Evangelical Protestant Society, said a few words, and the Rev. Dr. David J. Burrell, in rejoinder, emphasized the importance of putting first things first (although he did not phrase it just that way) in the task to which the Society had committed itself, and the fact that the most effective method of combating error

was the statement of positive truth in bold and vigorous terms rather than in devoting too much energy to evils that grew out of errors widely prevalent in this country to-day; although, of course, these must be opposed in suitable ways and by suitable means. His remarks formed a scholarly and masterly embodiment of the theory and practice upon which Father O'Connor acted during the whole of his ministry at Christ's Mission. As Mr. Miller seemed to be of one mind with Dr. Burrell on these fundamental points, there is ground for hope that the important work undertaken by the Society will be crowned with a success that will make it a blessing to the whole nation—and other lands as well.

The Rev. Dr. Parker and the Editor of this magazine were appointed a committee to arrange the details and formulate plans for the inauguration of the Ruby Anniversary Celebration, and they will be pleased to receive suggestions and offers of any form of assistance that any of our readers may see fit to send to them.

The Sunday services at the Chapel have been resumed, Dr. Voorhees addressing good congregations on Oct. 1 and 8. The meetings commence at 3.30 p. m., and personal testimonies of salvation are always welcome.

GAMBLING AT A CATHOLIC CHURCH "BAZAAR"

On Friday, Oct. 6, the Rev. James Parker, Ph.D., chairman of the Board of Trustees of Christ's Mission, paid a visit to a "bazaar" held by the St. Paul of the Cross Roman Catholic Church at Hancock Avenue and South Street, Jersey City. "The Jersey [City] Journal" of Oct. 7 gave this account of what occurred:

"An attempt to bring about a meeting between Dr. Parker and Rev. F. J. Monaghan, junior curate of the parish, who was in charge of the bazaar, was made, but Rev. Monaghan refused to meet Dr. Parker, saying, 'No, I don't want to see him at all; if I go over to see him, why, I'll lick him.'

"Father Monaghan was then told that Dr. Parker had come to visit the bazaar to convince himself that gambling

was in operation and that Jersey City policemen were standing near the booths in which wheels of fortune were spinning and did nothing except look on. Father Monaghan said he would ask the police to keep at a distance from the booths.

"Father Monaghan was asked if he had any statement to make to the press concerning Dr. Parker's visit. To this Father Monaghan replied, 'Bazaars of this type have been in operation all over the city. We have secured a permit from the city Commissioners and will keep going.'

"Local parishioners approached Dr. Parker asking him to take a 'chance,' but Dr. Parker declined.

"Mrs. John F. Burns, president of the Twelfth Ward Women's Democratic Auxiliary, asked Dr. Parker if he wouldn't take a chance.'

"'No, I don't take any "chances,"' Dr. Parker replied.

"Oh, you must take a chance with everything in this world,' Mrs. Burns responded.

"'I've taken "chances" in Protestant churches and Protestant bazaars many times,' Mrs. Burns continued.

"To this Dr. Parker replied, 'I care not where it is done, all selling of "chances" is gambling.'

"'I understand that an automobile was "raffled" at a certain bazaar and that \$5,000 was realized," Dr. Parker continued.

"'Why, we are going to raffle one off, too,' Mrs. Burns said.

"'Yes,' said Dr. Parker, 'but what are the chances of winning? I guess one in forty thousand, perhaps.'

"'I admit we are gambling here. Everything is being "chanced off,"' Mrs. Burns stated.

"Later Dr. Parker issued the following statement: 'For a church to seek the filling of its coffers through transgression of both divine and civil law is to bring religion into disrepute and must hold to public scorn any professed moral leader that is responsible without regard to his faith.

"'Any citizen has a right to charge inconsistency against our administration that permits wholesale gambling under

the garb of religion and yet uses its powers to repress gambling in other places.

"Gambling is contrary to the law of God when and by whomsoever it is done and is contrary to laws of the State of New Jersey. Held under the patronage of the church it lowers the standards of religion in a community and renders the work of Christ more difficult for all churches.

"What I have seen this evening, to my mind, indicates a moral cancer and needs X-ray treatment in the shape of the faithful administration of our law by the arousing of the public conscience."

"Dr. Parker declared that his statement was not directed against the Catholic Church as an organization, since he is sure the best people in the Church condemn such things."

LIFTING THE LID ON "SACRAMENTAL" WINE

A Washington despatch to the New York "World," August 28, said that the Commissioner of Internal Revenue had "definitely removed the ban from sacramental wine, in a decision which repeals two former decisions and amends the regulations governing its distribution.

"A rabbi, priest or other minister of the gospel may qualify as proprietor of a bonded winery for the purposes of manufacturing sacramental wines for general distribution, but not for his congregation only. A priest, rabbi or minister of the gospel also may be employed as a qualified winemaker to supervise the production of the needed wines.

"Wines for sacramental purposes may not be consumed on the premises where produced but may be removed upon tax payment for delivery for sacramental purposes or like religious rites on receipt of application form 1412, duly subscribed by the applicant and properly authenticated.

"The rabbi, priest or minister is made responsible for the proper use of sacramental wines distributed within his own jurisdiction, even if delivery be made by a designated agent. He must see that such wines are not used for beverage purposes." Of course, he not only must—but will!

"OUR PROTESTANT HERITAGE"

Our readers may remember that in 1921 certain anonymous "Catholic business men" put in some of the Pittsburgh papers a number of advertisements most of which set forth lying or misleading statements concerning the teaching or history of their Church or of persons connected with it. As this magazine noted at the time (issue December, 1921) at least a few of the Protestant pastors of the city controverted some of these assertions from their pulpits.

Among these ministers was Rev. W. Wofford T. Duncan, Emory M. E. Church, Pittsburgh, who preached three sermons which have now been published in a volume. The titles are: "The Intellectual Heritage of Protestantism," "The Moral Heritage of Protestantism" and "The Spiritual Heritage of Protestantism." We hope that these sermons do not include all he had to say from his pulpit regarding the propaganda referred to, and also that he put his observations on a rather less scholarly plane than his pronouncements in this book, so that they could be readily understood by the Pittsburgh "man in the street."

Pages 7, 8 and 9 are occupied with an "Announcement," which quotes a "statement of purpose" that was apparently given out before the author preached these sermons.

There are two sentences in this statement which do not, we hope, fully represent the preacher's feelings towards the Roman Catholic people now, however wise it may have been to write them under the circumstances in which they appeared.

One paragraph begins: "We have no purpose to convert Roman Catholics to Protestantism," and the next says that while the preacher has only the kindest feelings toward individual Catholics he "has no desire to disturb the faith of the honestly devout."

It is hardly too much to say that the mental attitude embodied in these two sentences is largely responsible for the magnitude of the Papal Peril in our land to-day. And that represents only one side of the question. Even more important to the happiness and welfare of millions of the friends

and neighbors and business associates of American "Protestants," is the knowledge—kept from them by the teaching of their Church—that they can at any time and in any place draw nigh to a loving, sympathetic and Almighty Saviour, who is able to save them FROM their sins. The assumption that the Catholic people know these things, because, "of course, everybody does" has no foundation in fact. They are taught that God the Father and Our Saviour are both still so angry with them, that the "propitiatory" and "unbloody sacrifice" of the Mass has to be daily offered to appease the wrath of the one; while the services of the Mother of Our Lord, and "saints" must be invoked in order to obtain a hearing for their prayers on the part of the other.

The idea that it does not matter much what a man believes as long as he is sincere and pays 100 cents on the dollar, is a very mistaken one—so far as the individual is concerned, however much his outward conduct may resemble that of a thorough-going evangelical Protestant. Whether a man is living in the Seventh of Romans or in the Eighth makes a great difference to him, if not perhaps to his business associates.

Again: "the honestly devout" are in just as great need of the knowledge of the truth as it is in Jesus as any other kind of Catholics. And it is the duty of every one who really enjoys the salvation that he has obtained from Jesus Christ to bear witness to those who know nothing about it. And it is certainly a good thing to "disturb the faith" of those who are putting their confidence in "the Church" and in the Virgin Mary, and "saints" and the "graces" supposed to be imparted through priests, sufficiently to induce them to transfer their faith from these human objects to the Saviour who died to save them from the guilt and power of sin and who is able to fill their lives with joy and peace.

The writer's remarks on the Papal parochial schools are well put, but he would have greatly strengthened the case against them if he had cited the declaration of Pope Leo XIII in the Encyclical "Immortale Dei" to the effect that it is the duty "of all Catholics worthy of the name" to "bring

back the State to the pattern and form of Christianity which We have described." This assertion follows a condemnation of all forms of civil and religious liberty as driving "the Church into an unrightful position."

The sermon on our Moral Heritage contains much valuable matter dealing with history. On the question of intolerance Hergenrother is quoted as saying: "The authorization of every form of worship is a grave injustice in purely Catholic countries like Spain and South America." This view is evidently held by the Roman priests of "The Neglected Continent;" for in his book, "Selling South America," W. E. Aughinbaugh, M.D., LL.B., LL.M. (1915), says, on p. 250:

"Religious processions are frequent in the streets. They excite curiosity and are often amusing, viewed from our standpoint. Do what the populace does as they pass: Kneel or raise your hat, otherwise get away from the scene as quickly as you can. Many clerical parades have been turned into riots by some foolish foreigner failing to observe these suggestions."

The sermon on the Spiritual Heritage is of equal excellence with the others and contains much valuable knowledge for the use of the evangelical Christian who wishes to share the spiritual blessings that he enjoys in his spiritual life with those to whom such experiences are unknown.

In conclusion let us hope that Pastor Duncan will, so far as he has opportunity, do his utmost for the conversion of the Catholic people to the evangelical faith, and encourage all the members of his Church to do likewise. The price of the book is \$1.00, and it can be had through this office.

In the "New York Times Book Review," March 5, is the following anecdote given by Colonel Repington in his latest book: A good Clemenceau story, if a trifle premature, at lunch to-day. Clemenceau reaches heaven and is taxed by St. Peter with not having confessed his sins. "But, Holy Saint," replied Clemenceau, "since I reached heaven I have been searching high and low for a priest and cannot find a single one!"

THE DELORME MURDER CASE

Early in the present year one Raoul Delorme was murdered near Montreal, in Quebec, and his half-brother, Adelard Delorme, a priest of Rome, was accused of having been the murderer.

On June 30, 1922, in the Court of King's Bench, Montreal, a jury declared the accused priest to be "mentally unfit to stand trial," and on July 13, a Quebec despatch to the New York "Times," said that he would be interned at Beauport Asylum until the Lieut.-Governor was advised that he is fit to be tried for the murder. The August Converted Catholic had four pages devoted to the judicial utterances of Judge Monet, a Roman Catholic, at the hearing referred to above.

A "Times" Montreal despatch, Aug. 23, said that Delorme had been declared by Dr. D. Brochu, Superintendent of an asylum, to be "sane enough to administer his own affairs."

On Sept. 12 the "New York Times" had a lengthy despatch from Quebec which said that an application was then (September 11) before courts by Delorme's brother-in-law, Adelard Tetrault, asking that the former priest be interdicted, and that some one be appointed to manage the estate, estimated to be worth about \$250,000.

Father Delorme contests the move to deprive him of the control of the property, and, through his lawyer, Leopold Houle claims he is fit to handle it. Among the objections raised against the application now before the courts is that Father Delorme, being a priest, cannot be proceeded against in the courts without authorization from the ecclesiastical authorities. The courts are not bound to heed this, though the issue is not determined, but Tetrault, being a Catholic, cannot take an action against a priest without ecclesiastical consent. [Presumably because of the *Motu Proprio* "Quantavis diligentia" of Pope Pius X (1911).—Ed. C. C.]

The case was to be argued on September 14th, and Mr. Houle would plead that his client is not insane. The section of the canonical code which Mr. Houle is invoking provides that "clergy of all degrees, Cardinals, Apostolic Delegates, Bishops, Abbots, Supreme Superiors of the Institutes of Pontifical Law and the major officers of the Roman Congress cannot

be summoned nor appear before a civil Judge without the permission of the Apostolic See. For all others, permission of the local ecclesiastical authorities must be secured."

The correspondent adds that interest is being shown in the procedure to be adopted, because there has been no such case involving canonical privilege since the famous Guibord case of 1870, memories of which can be recalled by a visit to the Roman Catholic cemetery at Cotes des Neiges, Montreal. The Sulpician Fathers refused to permit Guibord to be buried in the cemetery because he had been excommunicated. The family owned a lot in the cemetery, and insisted on burying him there. The result of a legal battle, which ended only in the Privy Council in England, was against the Church.

The presence of 2,000 militiamen was required to overcome a mob which sought to prevent the burial and to insure the permanency of its interment. The coffin was sunk very deep, and on top was piled concrete and rubble, reinforced with steel, and the whole topped with a great boulder, which is still on view.

In view of the loud and frequent utterances of late on the part of various high priests of Rome of their "loyalty" to this Republic and to Americanism in general, this effort to assert the special status of the priests of an alien Church as a privileged class before the law, by virtue of the canons of said alien Church, will be watched with much interest on this side of the international boundary as well as in Canada.

TO MAKE COLUMBUS DAY A NATIONAL HOLIDAY

The proposal to make the anniversary of the discovery of America by Columbus a National holiday has been again brought before Congress, says the "Tablet," Sept. 2. A resolution was introduced in the House by Representative W. F. James (Mich.). It provides: "That October 12, in each year, being the day on which Christopher Columbus discovered America, is hereby made a legal public holiday, to all intents and purposes, in the same manner as the first day of January, the twenty-second day of February, the thirtieth of May, the Fourth of July, Labor Day, Thanksgiving Day and Christmas: and such holiday shall be known as Columbus Day."

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1889," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

IS THIS YOUR EXPERIENCE?

I will bless the Lord at all times, his praise shall be always in my mouth.

In the Lord shall my soul be praised: let the meek hear and rejoice.

O magnify the Lord with me; and let us extol his name together.

I sought the Lord, and he heard me; and he delivered me from all my troubles.

Come ye to him and be enlightened: and your faces shall not be confounded.

This poor man cried, and the Lord heard him: and saved him out of all his troubles.

The angel of the Lord shall encamp round about them that fear him: and shall deliver them.

O taste, and see that the Lord is sweet: blessed is the man that hopeth [trusteth, King James Version] in him.—Psalm xxxiii, 1-9.

These words are credited to King David, and they have expressed the personal experience of God's true people from the day they were written down to to-day.

God's will for every man, woman and child old enough to really pray to Him from the heart, is that they should never be without a sense of the divine love and protection in all the circumstances of life. Of course this means that they shall ENJOY their religion.

If you have not this experience, the fault does not lie with

God, but with those persons who may have misrepresented to you God Himself and His feelings towards you.

When Christ died on the Cross for your sins He redeemed your soul in full—and for those who, repenting of sin, have, by faith, laid hold of their personal share in that sacrifice offered up once for all for the sins of the whole world, God requires no more sacrifice—"unbloody" or any other. "For by one oblation he hath perfected forever them that are sanctified."—Hebrews x, 14.

Please observe the personal note in the fourth verse, which explains the happiness expressed in the first three. "I sought the Lord, and he heard me." If, dear reader, you feel the need of any spiritual gift—the forgiveness of your sins, peace of soul, or anything else, make that want known to the loving Saviour Himself. He is more willing to bless you than you are to be blessed. There is no need to ask the Virgin Mary or any saint or apostle to speak on your behalf. The writer knows this by personal experience. You can lift up your heart to Him in any place at any time, and be sure of a hearing.

Father O'Connor used to say that the worst accusation he had to make against the Roman Church was that it thrust itself and the Pope and the priests and the Virgin Mary and "saints" and apostles and forms and ceremonies between the people and the loving Saviour, so that they were prevented by these obstacles from approaching Him. If this has been true in your case in the past, let it be so no longer. When He was on the earth He told the people, "Come to me, all you that labor, and are burdened, and I will refresh you."

Note that when the Psalmist sought the Lord, his prayer was not only heard, but answered, and answered fully—"He delivered me from all my troubles." So shall it be with you. Perhaps you have been taught that you are not worthy to approach our Blessed Lord in this way. Those who have said this were greatly in error. Christ said Himself that He came to call sinners to repentance, and the priests and other leading men of the Jewish Church found great fault with Him because He was so often seen one, might almost say

"hobnobbing" with people who did openly what many of the Scribes and Pharisees did secretly.

No, you are not "too bad," at all. Not even if you are a thief, or a drunkard or a dope fiend, or even one of those whose transgressions have made them outcasts from society. If you doubt this go to the nearest Salvation Army Corps or "mission" hall and speak to the people who carry on the work. They will all tell you that Christ is as willing and able to save you then and there as He has proved to be for many others in their own experience and observation. You will note that the sixth verse is almost a repetition of the fourth, except that in the latter, the Lord "heard" the Psalmist when he only "cried" to him, which carries the idea of less exertion than the word "sought."

In both cases, however, the Lord heard, and not only heard, but did, and did completely all that was asked of him.

Please note also that the Lord did even more than was asked of Him. He not only delivered His petitioner out of the troubles that then beset him, but He gave him to know that His "angel" was sent to encamp round about his people to defend and protect them—and that effectually.

It is the religion that is good in the time of trouble that counts. It is then that it makes all the difference in the world whether a man is on friendly terms with God or not. And God is as willing to be your friend as He was to prove Himself so to David. Sin is the great cause of trouble to everyone, and He is willing to deliver you from that.

If, dear reader, you are not satisfied with your religious experience, if you have got tired of the endless alternation of confession and absolution, confession and absolution; if your joining the Holy Name Society has not cleansed your language under provocation; if you are in the grip of drugs or drink or any other evil, from which you have often tried to deliver yourself, there is sure and certain deliverance for you in the Saviour's mighty power. Cry unto Him, and He will hear you. Seek Him and He will be found of you:

And His salvation wears well. The writer has proved it for over thirty years.

So he can recommend it.

THE MILITANT ADMIRAL BENSON**The Task**

The Brooklyn "Tablet," Oct. 1, 1921, quoted Admiral Benson as saying, in Washington:

"We have a Hindenburg line to break, and we cannot do it unless we have the united and whole hearted support of the Catholic men and women of the country. With this honor goes a tremendous responsibility; if it were not for my interest and belief that this movement [the National Council of Catholic Men] will succeed and become one of the greatest movements ever inaugurated. I would not have accepted this post. We must muster our armies and it is up to you men to localize your forces. If that is done I will lead you through Belleau Wood and break the Hindenburg line."

One of the Methods

The New York "Globe," Sept. 15, 1922, quoted the Admiral as having said at the Catholic Club, in New York:

"You ask, is it the purpose of the National Council [of Catholic Men] to become a political factor? I must solemnly say no, but in saying this I am fully conscious of the certainty of our position, that with 8,000,000 adults registered under the banner of the National Council of Catholic Men and Catholic Women, those who manage the political parties in this country will never be asleep long enough to permit any man to enroll under the prestige of any party if such a man cannot stand the scrutiny of full-fledged and thorough American ideals."

Admiral Benson does not appear to have given any definition of the phrase "thorough American ideals," but we have no doubt that his ideas have much in common with those of Pope Leo XIII who considered that most of our so-called "free institutions" stood badly in need of reform, because they drive the alien Church of which he was head "into an unrightful position." In the Great Encyclical Letters of Pope Leo XIII, p. 132, after condemning liberty of conscience, liberty of speech, liberty of the press, government of the peo-

ple, by the people, for the people, and separation of Church and State, the Pope said:

First and foremost it is the duty of all Catholics worthy of the name and wishful to be known as most loving children of the Church, to reject without swerving whatever is inconsistent with so fair a title; to make use of popular institutions . . . to endeavor to bring back all civil society to the pattern and form of Christianity which we have described.

And we may take it that the purpose of Admiral Benson's militant enterprise is to fulfil the wishes of the Vatican as set forth by Pope Leo XIII.

PROFITEERING AT OBERAMMERGAU

A Munich despatch to the "World," last month, from Ferdinand Tuohy, said that after sending a Nuncio to Oberammergau to look into alleged conditions surrounding the "Passion Play," Pope Pius XI had expressed his disapproval. One paragraph said:

"Any unbiased visitor to Oberammergau can well understand the Pope's decision. The play and its surroundings have become a veritable scandal of profiteering and the village has been transformed into a world's fair of curious tourists. Twelve million to 15,000,000 paper marks are being netted in Oberammergau each week from the performances, the sale of souvenirs and the necessary shelter of thousands of visitors for two nights 'en pension.' In a word, Oberammergau has become the greatest money-changing mart in Europe. Wild speculation is going on in the dollar, the pound sterling, the mark and the Austrian krone. On all sides there is talk only of money and bargaining. A vast circle of profiteering tourist and exchange agencies dominate affairs there, and the visitor must bid for seats at the performances, which greedy speculators have already cornered."

Further on, Mr. Tuohy said: "One may be permitted the reverent thought that if Christ came to Oberammergau His wrath would be greater by far than that which He displayed when He drove the money-changers from the Temple. At all events, Pope Pius reasons so, seemingly."

ANGLICAN ORDERS RECOGNIZED BY EASTERN CHURCH

A special message to the New York "World," from Portland, Ore. (Sept. 7), said that the Holy Orthodox Eastern Church, through its Ecumenical Patriarch, Meletios IV., has announced its recognition of Anglican orders as valid and regular, and has set apart the ancient Church of St. John the Baptist in Constantinople for the use of the American Episcopal Chaplain, when such is appointed.

The news and also the notification that the Episcopal Church in the United States was to be invited to send a chaplain to Constantinople was received from the Rev. W. C. Emhardt of No. 281 Fourth Avenue, New York. Dr. Emhardt was in Constantinople when the Ecumenical Synod met and received from the Patriarch the formal recognition of Anglican orders, was decorated by him with a golden crucifix and was deputed to bear the invitation for the Chaplain to the general convention.

Independently of the chaplaincy the recognition of orders opens all the altars of orthodox churches to American clergy. The Greek Church here has invited Bishops Darlington and Parker of Harrisburg and New Hampshire, respectively, to preach in the two Greek parish churches in Portland on the two Sundays of the convention.

"The Living Church," organ of the High Church party in the Anglican Church, describes this recognition as "the most momentous factor in ecclesiastical history in a thousand years scarcely excepting the chapters written during the Reformation period," according to a Milwaukee despatch to the New York "Times," Sept. 2

"Thus, after centuries of questioning, the validity of the Anglican Episcopate and priesthood is established by the Patriarchal See of the most ancient branch of the historic Catholic Church," says "The Living Church."

"Immediately afterwards the Papal Bull of Appointment was read, after which the choir chanted the *Te Deum Laudanum*."—Scots Paper.

Which, we trust, had a soothing effect on the Bull.—Punch (London).

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THE CATHOLIC "NATIONAL WELFARE COUNCIL"

In our last issue was set forth the way in which Pope Pius XI had dealt with the "National Welfare Council" of Roman high priests, while graciously permitting them to hold their proposed meeting. Up to Sept. 17, the only news item seen by the writer in any paper was one to the effect that "the Catholic Welfare Council had endorsed the idea of 'a living wage.'" In June, according to a writer in the New York "World," seventy-nine out of over a hundred prelates had actually gone so far as to virtually protest to Pope Pius XI against a decree received by the Apostolic Delegate in Washington ordering a suspension of its activities; furthermore, it was stated that some of the activities of which suspension was ordered were still proceeding.

Among the Archbishops who refused to sign this letter were said to be Cardinal Dougherty, Archbishop of Philadelphia; Cardinal O'Connell, Archbishop of Boston and Archbishop Keane, of Dubuque, Ia.; Archbishop Hayes, of New York, was one of the first signers. Among Bishops who refused to sign were: Hickey, of Rochester, N. Y.; Walsh, of Trenton, N. J.; Morris, of Little Rock, Ark.; Byrne, of Nashville, Tenn., and Brossart, of Covington, Ky. The last named, immediately on receipt of the Papal "decree" ordered abandonment of every activity of the Council in his diocese. It seems that the decree was issued without consultation of any of the Bishops concerned, and that "the main reason advanced was that, the war being over, there seemed no pressing need for the continuance of such an organization."

The Welfare Council was brought into being Sept. 24, 1919, at the Catholic University. Cardinal Gibbons was the first President.

A Cincinnati despatch to the "N. Y. Herald" (June 14), said that Father Dietz, director of the American Academy of Christian Democracy of Cincinnati had been "stripped recently of his ecclesiastical orders"—probably meaning that his "faculties" had been suspended—by the Archbishop (Moeller) of Cincinnati, who had also closed the Academy and directed Father Dietz to leave the city. This priest stood high in the

esteem of many "labor" leaders and has long been conspicuous for his sympathies with all for whom that word stands.

The Brooklyn "Tablet," Oct. 7, while using the word "Council" in the heading of the article uses the word "organization" in the text. The Vatican decree suggested another word than "Council," such as "Committee."

"THE COMING DOCTRINAL STORM"

Under this caption "The Literary Digest," May 13, quoted a number of religious papers in regard to the anticipated crisis in the Baptist denomination, expected at the convention in Indianapolis in June. Dr. J. C. Massee, pastor of the Tremont Temple in Boston, reported to be the largest Baptist Church in the world, was quoted as having expressed the belief of the "Fundamentalists" in the following language: "I know no Christ but the Christ of the Bible. Of His holy person seven essential facts are set forth therein. These are: His supernatural birth, His sinless life, His vicarious death, His bodily resurrection, His glorious ascension, His present indwelling of and lordship over the believer, and His triumphant return. All these I believe and preach, for this Christ still saves sinners like you and me." This was the creed of Father O'Connor and it is that of Christ's Mission to-day.

PREMIUMS FOR THREE NEW SUBSCRIPTIONS

For Three New Subscriptions to this Magazine, at \$1.00 each, you can have your choice of the following books—retail price, 50 cents.

Luther: the Leader. By Bishop John L. Nuelsen.

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Wycliffe: the Morning Star. By George S. Innis.

THE BLIGHT OF PAPALIST EDUCATION

The question of Papal parochial schools is receiving more attention from the American people than it has ever done before—considerably to the discomfort of the high priests of Rome. And with very good reason. The number of people who believe that Popes Pius IX and Leo XIII said what they meant and meant what they said in the Syllabus of Errors of 1864, and the Encyclical "Immortale Dei" (1885) is increasing daily, and the fact that hundreds of thousands of children are being educated to receive the political principles of those two Popes as official utterances of the Vicar of Christ is beginning to receive the attention that it rightfully deserves. According to the New York "Globe," Sept. 9, there were 164,000 children enrolled in the Papal parochial and high schools in New York alone.

"The Watchman-Examiner," August 31, 1922, says: "In the United States there are sixteen universities with 19,802 students under Roman Catholic auspices, according to the "Christian Education Monthly" of the Methodist Episcopal Church, South. In addition, there are fifty-one Roman Catholic seminaries for the training of secular or parish priests, with an enrolment of 6,667. Other educational statistics for this Church include 113 seminaries of religious orders, sixty-two colleges for men and fifty-two for women, with 13,996 students; 1,552 high schools with 156,853 pupils, and 6,551 elementary schools with an enrolment of 1,795,673.

There is one aspect of this matter of Papalist education that has, so far as we know, received little consideration that is of the utmost importance to the future of this nation—and that is, the destruction of the sense of personal responsibility in the individual, and the disasters that may come to a whole nation because of this.

It is manifest that in any real government of the people by the people for the people, it is absolutely necessary that at least the great bulk of the said people shall have sufficient education and intelligence arising from the exercise of private judgment as to the relative value of propositions put

before them to decide which, of several choices, is likely to produce the best result in the attainment of a given end. Where these are lacking the best of written constitutions will remain, in practice, a dead letter, because no constitution has the power, in itself, to enforce its provisions.

The Catholic nations of South and Central America, for instance, naturally desirous of getting for themselves the good things political, social and economic enjoyed by the United States—an essentially Protestant country in respect of the fundamentals of its system of government—have all virtually constructed written constitutions fashioned after ours.

But one great essential has been lacking—more or less—in all of them. Large masses of the people are illiterate and therefore unable to inform themselves on any of the subjects that go to make a nation prosperous or wealthy—such as commerce, manufactures, finance, engineering and the constructive arts generally. This ignorance is aggravated by the fact that as individuals none of them have been taught any sense of personal responsibility either to God or their country. Certain men, animated by patriotism, have done much for the liberation of various countries from foreign rule, but when such liberty has been secured, speaking broadly, no one has known how to use it. When the authority of the priest has been thrown off, the mental habit of the population, as a whole, has simply substituted the professional politician for the priest, with little real benefit to the nation in general, so far as producing on any considerable scale the advantages which this nation enjoys under its particular form of government.

The latest and perhaps most conspicuous example of the results of Papal education in this direction is afforded by the conditions in Ireland—especially since the signing of the Treaty for the establishment of the Free State.

The writer remembers (though he cannot cite the paper) seeing it stated just after the return of Messrs. Collins and Griffith from London with the Treaty that a Sinn Fein prisoner, when released from a jail, on being asked for his opinion

of that document, replied: "What is good enough for Micky Collins is good enough for me."

After the death of Michael Collins a correspondent of the New York "Times" of August 24, writing about him from Ireland, wrote this significant paragraph:

"He dominated the Dail by the force of his personality, and but for his consistent and persistent efforts the Treaty would have had small chance of acceptance. The most powerful slogan in the country was: 'What is good enough for Collins is good enough for us.'"

In other words, the merits of the Treaty itself, the question of honor involved in standing by an agreement signed by the duly accredited delegates of the Irish people sent to London on the distinct understanding beforehand that the question of an independent "Republic" was to be outside the range of discussion, were not the considerations that weighed with the rank and file of either the Dail itself or the people at large. There was, in fact, no sense of personal responsibility on the part of the individual either to the Irish people as a whole, or to Great Britain, or to the world at large. If Collins said so, it was all right—that was sufficient. And of course we must conclude that the rebels against the Free State Government—taking them as a whole—have been destroying life and property, not from any reasoned-out conviction that it is to the advantage of the Irish people, but because Mr. De Valera and other persons tell them to do so.

This mental attitude is of course the natural corollary of Papalist education. The priests tell the people in effect so far as religion goes: "All you have to do is to obey the Church, and you will be all right. If the Church tells you that if you go to Mass on Sunday morning it is quite right for you to spend the rest of the day in pleasure, sports or amusements; that is all right, whether the Catholic Bible authorizes anything like that or not. In all the relations of life obey us—we will decide for you what is right or wrong, what books you shall read, whom you shall or shall not marry, and what you shall or shall not believe." And the people in general

submit, because they have been educated to and by this standard.

It is easy to see how this mental attitude, developed for centuries by priestcraft, lends itself to exploitation by politicians and agitators whose personal intention may or may not be pure and unselfish. And with regard to the question of the "Republic" for Ireland there are some significant paragraphs in a statement made by Michael Collins himself to Hayden Talbot and published in the New York "American" Sept. 3, 1922.

Speaking of the year 1917 and the Ard-Fheis held in October of that year, Michael Collins said: "For the first time in Irish history there was a union of all the various sects and leagues; every dissenting view was put aside in the interest of the common cause. But let me again emphasize that the cause was not the Irish Republic."

After saying that the declaration of the Republic by the leaders of the Rising (in 1916) was far in advance of national thought, comes this amazing declaration:

There is only one reason that the Irish people ever wanted the Republic—it is because the British form of government is monarchical—so much for the inherent virtue of the Republic as Irish eyes see it.

The date on which this statement was made is not given, but as Mr. Talbot accompanied Collins on his travels so that the intended "book would be compiled from his own notes" it must have been made but a short time before the death of the Irish leader.

The average American reader will regard this in itself as a very insufficient reason for all the bloodshed and destruction that has taken place during the last six years. Collins is also quoted as saying, "Rebellion, like any other potent remedy, indulged in too often, can become a habit. It is not inaccurate to say that the campaign now being waged by the men who have chosen to follow De Valera and other "uncompromising Republicans" is a direct consequence of the rising of Easter week (1916)."

So that it would appear, taking Collins' statement to

Talbot on its face, that all the victims of violence at Easter, 1916, and since, have lost their lives virtually for the chief reason that the British Empire was governed by King, Lords and Commons instead of President, Senate and House!

As a matter of fact, "everybody knows" that the President of the United States is vested with more actual power than any British sovereign since Charles I, and that our Senate is as well able to thwart the wishes of the people, if it desires, as the House of Lords.

The spectacle we see to-day of thousands of Irish men—and some women—busily occupied in destroying property in their own country and killing men of their own race for any such reason seems almost impossible of belief to an average American.

But Michael Collins ought to know, and probably did. Also, he well knew that he was talking "for publication."

It is quite possible that many Free State soldiers may be defending the Government without any more intelligent reason than the Treaty was "good enough for Collins;" while among the rebels, whatever the immediate object may be, one may well doubt if any considerable percentage know enough of the details of the Treaty to be able to discuss its merits intelligently.

It is safe to say that thousands on both sides have never read enough or been taught enough to form any worthwhile opinion, even, on political economy. An emotional appeal is made by a leader of one of the contending parties, and without taking the time or the trouble to examine the truth of statements made, or to judge between conflicting programs, hundreds of men have made decisions which have led them to the grave, doing much mischief to their own country on the way.

If it be said that the Irish situation is an extreme case, and that Collins' assertion was extreme also, the fact remains that they are both logical sequences of the Papal system of education.

In this country two millions of children and young people are being taught by educators whose fundamental ideas

are those of the Vatican. Conditions existing here have compelled a considerable dilution of what may be called the Vatican standard of education for "the common people," but the "real goods," the Papal ideal of education for a nation, are seen in Spain and Central and South America, illiteracy prevailing, to put it conservatively at, say, an average of 45 or 50 per cent., with here and there a university for the sons of the rich and well-to-do, but the priest as ruler over every individual in every family from the cradle to the grave, to say nothing of Purgatory.

Five hundred years ago Spain and Portugal were relatively far richer, more highly educated and more enterprising than the Anglo-Saxon nations of to-day. They have been brought down to their present status, political and economic, by Papal education.

Let us see to it that the necessary measures are taken to arrest in our country the blight of this system that has destroyed so many nations.

VATICAN AGAINST AMERICAN PROTESTANT

A Rome despatch to the New York "Globe" (Sept. 6), states that the "Osservatore Romano" says opinion at the Vatican is strongly opposed to the conditions in the proposal of Earl Balfour for the protection of the holy places in Palestine, made before the League of Nations council in Geneva.

This paper, which is the official Vatican organ, declares that, if the telegraphed report of the Balfour proposal is accurate, it is evident the rights of the Catholics are in danger of being impaired, as they would be in a minority on the three sub-commissions, and the last word would rest with the president, who would be an American Protestant.

"That is outrageous," says the paper. "We hope the text of the Balfour scheme is not in conformity with the press reports. In any case, the representatives of the Catholic nations on the council of the league should know how to safeguard the ancient and imprescriptible rights of the Catholic Church in the Holy Land."

INFORMATION FOR MONSIGNOR NOLL

"Our Sunday Visitor," published at Huntington, Ind., does not include accuracy of statement among its prominent characteristics—but then few of the Papal organs do. At the same time it may be admitted that vulgarity, scurrility and coarseness of language are not so conspicuous as in some of the other journals published in the interests of the Holy See.

In its issue of Sept. 10 it contained an expression of what was presumably the opinion held by the Editor concerning the Evangelical Protestant Society. As the President of that body is well able to take care of himself, there is no need for us to write anything here concerning his reply to Monsignor Noll, the editor.

The latter made reference to a publication of similar name published at Toledo, Ohio, which is not (if it still exists) and never has been connected in any way with Christ's Mission. An issue of this periodical published in 1918 is referred to, which seems to have contained some matter relating to Father O'Connor. The "Sunday Visitor" writer says that "we have no data concerning James O'Connor," but suggests the possibility of his being identical with one "Samuel O'Connor" having changed his name.

The attention of the Rev. James Parker, Ph.D., having been directed to the article, he mailed the following reply to Monsignor Noll:

"Sept. 15, 1922.

"Right Rev. John F. Noll, LL.D.,
"Huntington, Ind.:

"Dear Sir: My attention has been drawn to an article in 'Our Sunday Visitor,' Sept. 10th, entitled 'The Insincere Methods of a New Anti-Catholic Society.' Permit me to throw some light on the said article. 'The Converted Catholic,' to which you refer, is not, nor ever has been, connected with Christ's Mission. The same is true of Mr. King and Mr. Samuel O'Connor.

"Christ's Mission was founded about forty-five years

ago by Rev. James A. O'Connor, an ex-priest. For thirty-two years he carried on his ministry continuously in New York City, seeking to evangelize the Catholic clergy and laity. That he was eminently successful the records prove.

"With regard to Christ's Mission and its spirit I may mention briefly one or two particulars that will throw light upon it that will be as new to you as the Mission itself and the personality of its founder.

"In 1887 the friends of Christ's Mission tried to have it incorporated under the title of 'Christ's Mission for the Conversion of Roman Catholics.' Two Protestant judges of the Supreme Court of the State of New York refused to affix their signature to the act of incorporation because they thought the title might be offensive to Catholic people. Father O'Connor then called upon Dr. Howard Crosby, of the Fourth Presbyterian Church, who asked: 'What do you mean by the words, "For the conversion of Roman Catholics" in your charter?'

"'To bring them nearer to God, nearer to Christ, like other Christians.'

"Dr. Crosby replied, 'That is a noble purpose, and you should be adequately sustained by all Protestants in such a cause. To bring your brethren nearer to God, nearer to Christ? If anyone would start a society for the conversion of Presbyterians in that sense, I would join it myself.'

"It was decided to omit 'For the Conversion of Roman Catholics' and let 'Christ's Mission' be the sole title. The paper was taken to Judge Donahue, a Roman Catholic, who said that he would have signed it in its original form if it had been brought to him.

"The Rev. Mr. O'Connor conducted a large correspondence, many letters coming from priests of various ranks in the Church, as also monks and laymen. His attitude was well known to the priests of New York City, not a few of whom had first-hand experience of his kindly sagacity and the value of his counsel on matters on which they consulted him.

"The most noteworthy feature of his method was the

affirmation of truth rather than the controverting of error. This applied to his services as much as to his writings. He placed great emphasis on the facts that Christ loved each individual sinner, could easily be approached by him anywhere and at any time, and that the individual could positively know that he was reconciled to God through Christ.

"These are the points emphasized in Christ's Mission services to-day, and which have been all the eleven years since Father O'Connor's death.

"I personally knew Father O'Connor for ten years and never for a moment doubted his honesty, or integrity of purpose.

"In his writings he assailed fundamentals and never used the failings of private individuals as pegs upon which to condemn the system. Of course, this does not apply to public or official utterances of official personages.

"In so far as Christ's Mission is concerned I deny that its work is either insincere or slanderous. Every member of the Board of Trustees and every worker is sincerely desirous of the evangelization of the Catholic people, and we do not make any assertions that are untrue.

"I also wish to say that the New York pastors who support the E. P. S. (as also myself) are not 'deceived' by that organization, or any person in it. I know all of them, and their knowledge of your system and theology and the history of the Papacy and its influence in the world, past and present, forms the chief element in their support of the E. P. S.

"Yours faithfully,

"JAMES PARKER,

"Chairman of the Board of Trustees."

WANTS U. S. TO SPEND \$100,000

A Washington despatch to the New York "Herald," August 30, 1922, said: "Erection here of a \$100,000 bronze statue of Edward Douglass White, long Chief Justice of the United States, was proposed in a resolution introduced to-day by Representative Hogan (Rep., N. Y.).

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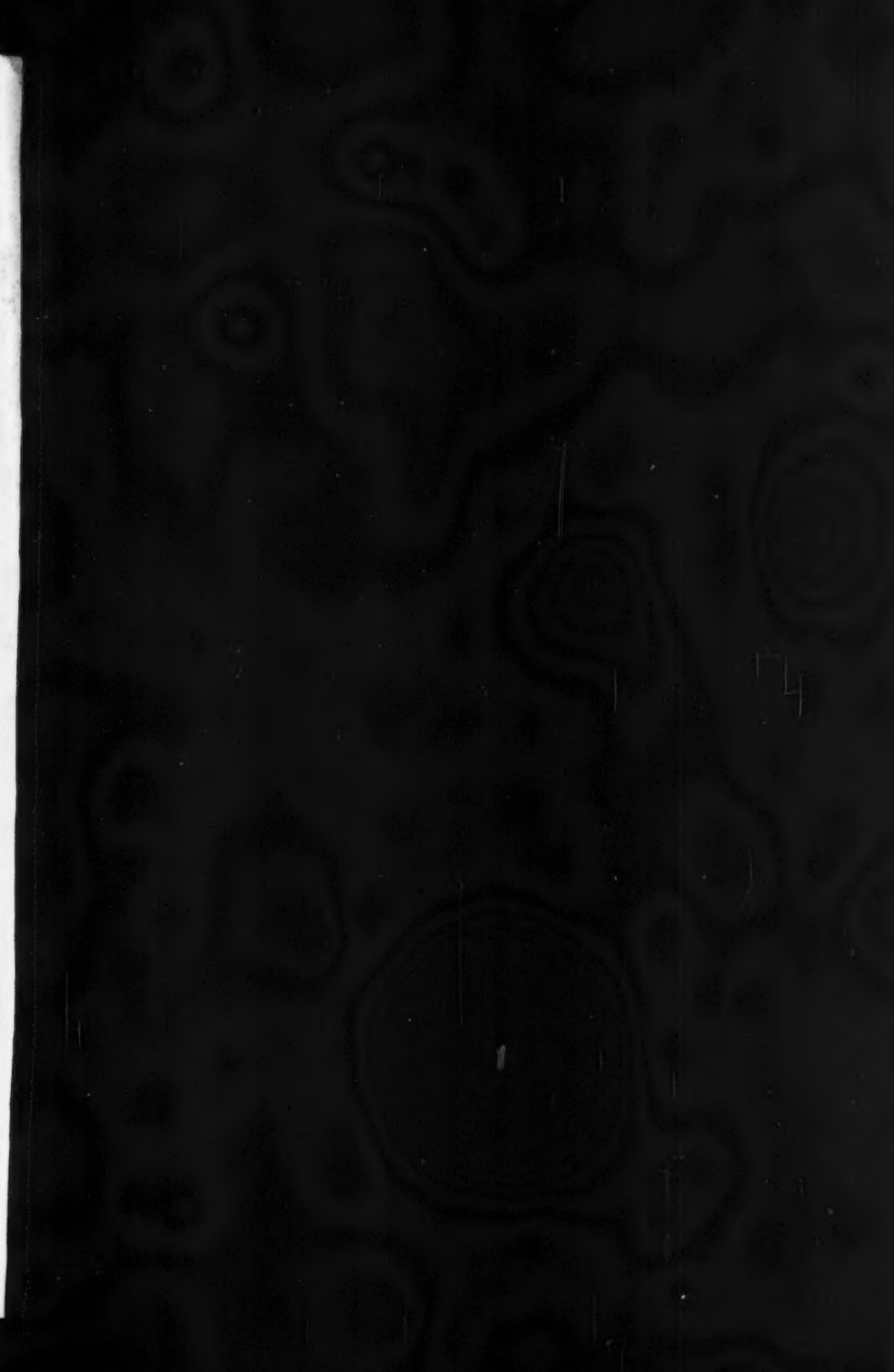
Prayerfully and impassionately conceived, launched by some of the foremost Christian patriots in the nation, the Evangelical Protestant Society announces completion of its organization plans and solicits the approval and support of all Christian citizens.

The Society has erected a foundation of more than two hundred well-known citizens as charter members, the value of whose counsel and support is immeasurable. These people are inspired by no personal animosities or ambitions. They represent all of the various Protestant denominations and every member is actuated only by the necessity "to defend American Democracy against the encroachments of all who subordinate the authority of our country to any other authority," as stated in the Society's program of activities.

That program, adopted at a recent meeting of representative charter members, includes among its most vital aims: The defense and promotion of evangelical Christianity in cooperation with evangelical churches; establishment of a press agency, under competent control, to syndicate publication matter revealing to the American public the many respects in which certain interests—notably the Roman Catholic political machine—are calculated to subvert American institutions, suggesting and promoting safeguards against all such encroachments and providing information and data to organizations working in harmony with the Evangelical Protestant Society.

The alien arch-enemy of American institutions, of democracy and of Protestantism is rapidly mobilizing its strength in a supreme effort to control the approaching elections by maintaining the balance of power between political parties. A united Protestantism is needed to frustrate those foreign activities. Every day's delay is a day lost—at a time when it can least be afforded. The membership fee of \$2.50 is really nominal and will be used judiciously.

For full particulars address Secretary, Evangelical Protestant Society (Dept. C), 331 West Fifty-seventh Street, New York City.



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